

X

A
CATECHISME
OF CHRISTIAN
RELIGION.

Appointed to be printed for
the use of the Kirke of
EDINBURGH.



EDINBURGH,
Printed by ANDRO HART,
ANNO DOM. 1615.



CATECHISME

of Christian Religion.

Question.

*HAT is thine only comfort in
life and death?*

Answer.

That both in soule, and bo-
dy; whether I liue or die, I am
not mine owne, but belong wholly vnto my
most faithfull L O R D, and Sauour I E S U S
C H R I S T: who by his precious blood most
fully satisfying for my finnes, hath deliuered
me from all the power of the Deuill, and so
preserueth me, that without the will of my
heauenly Father, not so much as a haire may
fall from my head: yea all things must serue
for my safety. Wherefore by his Spirit also
hee assureth mee of euerlasting life; and ma-
keth mee ready, and prepared, that hence-
forth I may liue to him.

OF THE MISERIE

1. *Quest.* How many things are necessary for thee to know, that thou enioying this comfort mayst liue and die happily?

Ans. Three: The first, what is the greatness of my sinne and misery. The second, how I am deliuered from all sinne and misery. The third, what thanks I owe vnto God for this deliuerie.

THE FIRST PART OF THE MISERIE OF MAN.

3. Question.

W Hence knowest thou thy misery?

Ans. Out of the Law of God.

4. *Quest.* What doth the Law of God require of vs?

Ans. That doth CHRIST summarily teach vs, Matth. 22.

Thou shalt loue the Lord thy God with all thine heart, with all thy soule, with all thy minde, and with all thy strength. This is the first and great Commandement, and the second is like to this, Thou shalt loue thy neighbour thyselfe. On these two Commandements hangeth the whole Law and the Prophets.

5. *Quest.* Art thou able to keepe all the
this

OF MAN.

things perfectly?

Ans. No truly: For by nature I am prone to the hatred of God, and of my neighbour.

6. Quest. Did God then make man so wicked and peruerse?

Ans. Not so: but rather he made him good and to his owne Image: that is, endued with true righteousness and holines, that he might rightly know God his Creator, and hartly loue him, and liue with him, blessed for euer, and that to laude and magnific him.

7. Quest. Whence then ariseth this wickednes of mans nature?

Ans. From the fall and disobedience of our first parents Adam and Eve: hence is our nature so corrupt, that we are all conceived and borne in sinne.

8. Quest. Are we so corrupt, that we are not at all apt to doe well, and are prone to all vices?

Ans. Indeed we are, except we be regenerate by the holy Ghost.

9. Quest. Doth not God then iniurie to man, who in the Law requireth that of him, which he is not able to performe?

Ans. No: For God hath made man such a one as he might performe it: But man, by

OF THE MISERIE

the impulsion of the Deuill, and his owne
stubburnesse, bereaued himselfe and all his
posteritie of those diuine graces.

10. Quest. *Doth GOD leaue this stubburnesse
and falling away of man unpunished?*

Ans. No: but is angrie in most dreadful
maner, as well for the sinnes wherein we are
borne as also for those which our selues com-
mit, and in most just judgement punisheth
them with present and euerlasting punish-
ments, as himselfe pronounceth: *Cursed be
he that performeth not all the words of the Law
to doe them.*

11. Quest. *Is not GOD therefore mercifull?*

Ans. Yea verily, he is mercifull, but so that
he is also just. Wherefore his Iustice requi-
reth, that the same which is committed against
the diuine Maiestie of God: should also be
recompensed with extreme, that is, euerla-
sting punishments both of body and soule

THE SECOND PART OF MANS DELIVERIE.

12. Question.

Singthen by the iust Iudgement of God we
are subiect both to temporall and eternall

DELIVERIE.

punishments, is there yet any means or way remaining, whereby we may be delivered from these punishments, and be reconciled to God?

Ans. God will haue his Iustice satisfied; wherefore it is necessary, that we satisfie, either by our selues, or by another.

13. Quest. Are we able to satisfie by our selues?

Ans. By no part. Nay, rather we doe euery day increase the debt.

14. Quest. Can any of the creatures that are in heauen or earth, which only is a creature, satisfie for vs?

Ans. None: for first, God will not punish that sinne in any other creature, which man hath committed. And further, neither can that which is nothing, but a creature, sustaine the wrath of God against sinne, and deliuer others from it.

15. Quest. What manner of Mediator then and deliuerer must we seek for?

Ans. Such a one verily, as is very man, and perfectly iust, and yet in power aboue all creatures, that is, who also is very God.

16. Quest. Wherefore is it necessary that he be very man, and perfectly iust too?

Ans. Because the Iustice of God requireth, that

that the same humane nature which hath sinned, do it selfe likewise make recompence for sinne: But hee that is himselte a sinner cannot make recompence for others.

17. *Quest. Why must he also be very God?*

Ans. That hee might by the power of his Godhead sustaine in his flesh the burthen of Gods wrath, & might recouer and restore vnto vs that righteousness, & life which we lost.

18. *Quest. And who is that Mediator, which is together both very God, and a very perfect iust man?*

Ans. Euen our Lord Iesus Christ, who is made to vs of Gods wisdome, righteousness, sanctification, and redemption.

19. *Quest. Whence knowest thou this?*

Ans. Out of the Gospell, which God first made knowne in Paradise, and afterwards did spread it abroad by the Patriarkes and Prophets: shadowed it by sacrifices and other ceremonies of the Lawe: and lastly accomplished it by his onely begotten Sonne.

20. *Quest. Is then saluation restored by Christ to all men, who perished in Adam?*

Ans. Not to all: but to those onely, who

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by a true faith are engrafted into him, and
receiue his benefites.

21. Quest. *What is faith?*

Ans. It is not only a knowledge, whereby
I surely assent to all things which God hath
reuealed vnto vs in his worde, but also an
assured trust kindled in my heart by the ho-
ly Ghost through the Gospell, whereby I
make my repose in God, being assuredly re-
solved, that remission of sinnes, euerlasting
righteousnes and life is giuen not to others
only, but to me also, and that freely through
the mercy of God, for the merite of Christ
alone.

22. Quest. *What are those things which are
necessary for a Christian man to beleue?*

Ans. All things which are promised vs in
the Gospell: the summe whereof is briefly
comprised in the Creede of the Apostles, or
in the Articles of the Catholicke and vn-
doubted faith of all Christians.

23. Quest. *Which is the Crede?*

Beleue in God the Father Almighty, maker of hea-
uen and earth: And in Iesus Christ his onely Sonne
our Lord, who was conceived by the holy Ghost,
borne of the virgine Marie: suffered vnder Pontius
Pilate: was crucified dead and buried: hec descended

OF THE FATHER.

into hell : the third day he rose againe from the dead : he ascended into heauen, and sitteth at the right hand of G O D the Father almightie : from thence shall he come to iudge the quicke and the dead. I beleue the holy Ghost : the holy catholicke Church : the communion of Saintes : the forgiuenesse of sinnes : the resurrection of the body, and the life euerlasting. AMEN.

24. Quest. *Into how many parts is this Creed divided?*

Ans. Into three parts. The first is, of the eternall Father, & our creation. The second of the Sonne and our redemption. The third of the holy Ghost and our sanctification.

25. Quest. *Seeing there is but one onely substance of G O D, why namest thou these three, the Father, the Sonne, and the holy Ghost?*

Ans. Because G O D hath so manifested himselfe in his word, that these three distinct persons are that one true, euerlasting G O D.

OF THE FATHER.

26. Question.

WHat beleevest thou, when thou sayest I beleue in G O D the Father almighty, maker of heauen and earth.

Ans. I beleue the euerlasting Father, our Lord I E S U S C H R I S T, who hath made nothing heauen and earth, with all that

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in them, who likewise vpholdeth and governeth the same by his eternall counsell and providence; to be my God, and my Father for CHRIST's sake: and therefore I do so trust in him, and so relie on him, that I may not doubt, but he will provide all things necessarie both for my soule and body. And further, whatsoeuer evils hee sendeth on me in this troublesome life, hee will turne them to my safety, seeing both hee is able to doe it, as being God almighty, and willing to doe it, as being a bountifull Father.

27. *Quest. What is the providence of GOD?*

Ans. The Almighty power of God every where present, whereby he doth as it were with his hand vpholde and gouverne heauen and earth, with all the creatures therein: So that those things which grow in the earth, as likewise raine and drought, fruitfulness and barrennes, meat and drinke, health and sickness, riches and pouerty, in a word, all things come not rashly or by chance, but by his fatherly counsell and will.

28. *Quest. What doth this knowledge of the Creation and Providence of GOD profite vs?*

Ans. That in aduersity wee may be patient,

OF THE SONNE.

ent, and thankfull in prosperity, and ha
hereafter our chiefest hope reposed in God
our most faithfull Father, beeing sure, that
there is nothing which may withdraw
from his loue, for as much as all creatures are
so in his power, that without his will they
are not able, not onely to doe any thing, but
not so much as once to mooue.

OF THE SONNE.

29. Question

Why is the Sonne of God called Iesus, that
is, a Sauiour?

Ans. Because hee saueth vs from all our
finnes: neither bought any safety to be
sought for from any other, nor can else
where be found.

30. Quest. Doe they then beleue in the onely
Sauiour Iesus, who seeke for happines and safety
of the Saints, or of themselves, or elsewhere?

Ans. No: For although in worde they
boast themselves of him as their Sauiour, yet
in deed they denie the onely Sauiour Iesus.
For it must needes be, that either Iesus is not
a perfect Sauiour, or that they, who embrace
him as their Sauiour with a true faith, are
not possessed

OF THE SONNE.

possesse all things in him, which are required vnto saluation.

31. Quest. *Why is he called Christ, that is, annointed?*

Ans. Because hee was ordained of the Father, and annointed of the holy Ghost, the chiefe Prophet and Doctour : who hath opened vnto vs the secret counsell, and all the will of his Father concerning our Redemption : And the High Priest, who with that one onely sacrifice of his body, hath redeemed vs, and doth continually make intercession to his Father for vs : And a King, who ruleth vs by his word and Spirit, and defendeth and maintaineth that saluation which he had purchaled for vs.

32. Quest. *But why art thou called a Christian?*

Ans. Because through faith I am a member of Iesus Christ, and partaker of his annointing, that both I may confesse his Name, and present my selfe vnto him a liuely sacrifice of thankfulness, and also may in this life fight against sinne and Sathan with a free conscience, and afterward enjoye an euerlasting Kingdome with Christ ouer all creatures.

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33. Quest. For what cause is CHRIST called the only begotten Sonne of GOD, when we are the sonnes of GOD?

Ans. Because CHRIST alone is the coeternall and naturall Sonne of the eternall Father, and we are but sonnes adopted of the Father by grace for his sake.

34. Quest. Wherefore callest thou him our Lord?

Ans. Because he redeeming & ransoming both our body and soule from sinnes, not with gold nor siluer, but with his precious blood, and deliuering vs from all the power of the Deuill, hath set vs free to serue him.

35. Quest. What beleeuest thou, when thou sayest, he was conceived by the holy Ghost and borne of the Virgine MARIE?

Ans. That the Sonne of God, who is & continueth true & euerlasting God, took the very nature of man, of the flesh, & blood of the Virgine MARIE, by the working of the holy Ghost, that withall he might be the true seede of Dauid, like vnto his brethren in all things, sinne excepted.

36. Quest. What profite takest thou by Christ's holy conception and nativity?

The

OF THE SONNE.

Ans. That hee is our Mediator, and doth couer with his innocencie and perfect holines my finnes, in which I was conceived, that they may not come in the sight of God.

37. *Quest.* What beleeuest thou when thou sayest, he suffered?

Ans. That he all the time of his life, which he led in the earth, but especially at the ende thereof, sustained the wrath God, both in body and soule, against the sinne of all mankind, that he might by his passion, as the only propitiatorie sacrifice, deliuer our body and soule from euer-lasting damnation, and purchase vnto vs the fauour of God, righteousness, and euer-lasting life.

38. *Quest.* For what cause should he suffer vnder Pilate, as being his iudge?

Ans. That hee being innocent and condemned before a ciuile iudge, might deliuer vs from the seuerer judgement of God, which remained for all men.

39. *Quest.* But is there any thing more in it, that he was fastened to the crosse, then if he had suffered any other kind of death?

Ans. There is more: For by this I am assured that hee tooke vpon himselfe the curse which

which did lye on me. For the death of the
croffe was accursed of God.

40. Quest. *Why was it necessary for Christ
to humble himselfe vnto death?*

Ans. Because the Iustice and Trueth of
God could by no other meanes be satisfied
for our sinnes, but by the very death of the
Sonne of God.

41. Quest. *To what end was he buried also?*

Ans. That thereby hee might make man
ifest, that he was dead indeed.

42. Quest. *But since that Christ died for vs,
why must we also die?*

Ans. Our death is not a satisfaction for
our sinnes, but the abolishing of sinne, and
our passage into euerlasting life.

43. Quest. *What other commoditie receiue
we by the sacrifice and death of Christ?*

Ans. That by the vertue of his death, our
olde man is crucified, slaine and buried
together with them, that henceforth our
lusts and desires may not reigne in vs, but
we may offer our selues vnto him a sacrifice
of thanksgiuing.

44. Quest. *Why is there added, He descen
ded into hell?*

OF THE SONNE.

44. Quest. *Why is there added, He descended into hell?*

Ans. That in my greatest paines and most grievous tentations, I may support my selfe with this comfort, that my Lord Iesus Christ hath deliuered mee, by the vnspeakable distresses, torments and terrours of his soule, into which he was plunged both before, and then especially, when hee hanged on the crosse, from the straites and tormentes of hell.

45. Quest. *What doth the resurrection of Christ profite vs?*

Ans. First, by his resurrection he vanquished death, that hee might make vs partakers of that righteousness, which hee had gotten vs by his death. Againe we are now also stirred vp by his power to a new life. Lastly, the resurrection of our head CHRIST, is a pledge vnto vs of our glorious resurrection.

46. Quest. *How vnderstand you that, He ascended into heauen?*

Ans. That CHRIST, his disciples looking on, was taken vp from the earth into heauen and yet still is there for our sakes, and will be, vntill hee come againe to iudge the quicke, and the dead.

OF THE SONNE.

47. Quest. *Is not Christ with vs then vnto the end of the world, as he hath promised?*

Ans. CHRIST is true God, and true man, and so according to his manhood, hee is now on earth: but according to his Godhead, his maiestie, his grace, and spirit, he is at no time from vs.

48. Quest. *Are not by this meanes the two natures in Christ pulled asunder, if his humanity is not wheresoeuer his diuinity is?*

Ans. No: For seeing his diuinity is incomprehensible, and euery where present: it followeth necessarily that the same is without the bounds of his humane nature which he tooke on him, and yet is neuerthelesse in it, and abideth personally vnited to it.

49. Quest. *What fruit doth the ascension of Christ into heauen bring vs?*

Ans. First, that he maketh intercession to his Father in heauen for vs. Next that we haue our flesh in heauen, that wee may be confirmed thereby, as by a sure pledge, that it shall come to passe, that hee who is our head will lift vp his members vnto him. Thirdly, that he sendeth to vs his Spirit in stead of a pledge betwene him and vs, by whose

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whose forcible working, we seeke after, not earthly, but heauenly things, where he himselfe is sitting at the right hande of God.

50. *Quest. Why is it further said, He sitteth at the right hand of God?*

Ans. Because Christ therefore is ascended into heauen, to shewe there that hee is the heade of the Church, by whom the Father gouerneth all things.

51. *Quest. What profite is this glory of our head Christ vnto vs?*

Ans. First, that through his holy Spirit, he powreth vpon vs his members, heauenly graces. Then, that hee shieldeth and defendeth vs by his power against all our enemies.

52. *Quest. What comfort hast thou by the comming againe of Christ to iudge the quicke and the dead?*

Ans. That in all my miseries and persecutions, I looke, with mine heade lifted vp, for the very same, who before yeelded himselfe vnto the iudgement of God for me, and tooke away all malediction from mee, to come iudge from heauen, to throw all his and mine enemies into euerlasting paines,

OF THE HOLY GHOST.

but to translate me with all his chosen, vnto
himselfe, into celestiall ioyes, and euerlasting
glory.

OF THE HOLY GHOST

53. Quest. **W**hat beleeuest thou concerning the holy Ghost?

Ans. First, that hee is true and coeternal
God with the eternall Father, & the Sonne.
Secondly, that hee is also giuen vnto me to
make mee through a true faith partaker of
Christ and all his benefites, to comfort me
and to abide with me for euer.

54. Quest. *What beleeuest thou concerning the
holy and catholicke Church of Christ?*

Ans. I beleeue that the Sonne of God
doth from the beginning of the world to
the end, gather, defend and preferue vnto
himselfe by his Spirite and worde out of
whole mankinde, a company choise
to euerlasting life, and agreeing in true
faith: and that I am a liuely member of the
companie, and so shall remaine for euer.

55. Quest. *What meanes these words, The
communion of Saints?*

Ans. First, that all and euery one, who be-
leeue

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leeueth, are in common partakers of Christ, and all his graces, as being his members. And then, that euery one ought readily & cheerefully to bestowe the giftes and graces which they haue receiued to the common commoditie and safety of all.

56. Quest. What beleuest thou concerning remission of sinnes?

Ans. That God, for the satisfaction made by CHRIST, hath put out all the remembrance of my sinnes, and also of that corruption within mee, wherewith I must fight all my lifetime: and doth freely endowe mee with the righteousness of CHRIST, that I come not at any time into iudgement.

57. Quest. What comfort hast thou by the resurrection of the flesh?

Ans. That not onely my soule, after it shall depart out of my body, shall presently bee taken vp to CHRIST, but that this my flesh also, being raised vp by the power of Christ, shalbe vaited againe to my soule, & shalbe made like to the glorious body of CHRIST.

58. Quest. What comfort takest thou of the article of euerlasting life?

Ans. That forasmuch as I feele already,
in

OF THE HOLY GHOST.

in mine heart the beginning of euerlasting life, it shall at length come to passe, that after this life, I shall enioy full and perfect blisse, wherein I may magnifie G O D for euer: which blessednesse verily, neither eye hath seene, nor eare hath heard, neither hath any man in thought conceiued it,

59. Quest. *But when thou beleeuest all these things, what profite redoundeth thence vnto thee?*

Ans. That I am righteous in Christ before God, and an heire of euerlasting life.

60. Quest. *How art thou righteous before God?*

Ans. Onely by faith in Christ Iesus: so that, although my conscience accuse mee that I haue grieuously trespassed against all the commandements of God, and haue not kept one of them: and further am as yet prone to all euill: yet notwithstanding (I embrace these benefites of Christ with true confidence and perswasion of minde the full and perfect satisfaction, righteousness and holinesse of Christ, without any merite of mine, of the meere mercie of God is imputed and giuen vnto mee, and therefore, as if neither I had committed any sinne

OF THE HOLY GHOST.

neither any corruption did sticke vnto mee:
yea as I my selfe had perfectly accomplished
that obedience, which Christ accomplished
for me.

61. Quest. *Why affirmest thou, that thou art
made righteous by faith only?*

Ans. Not, for that I please God through
the worthinesse of meere faith: but because
only the satisfaction, righteousness and holi-
nesse of Christ is my righteousness before
God: and I cannot holde of it, or apply it
vnto my selfe any other way then by faith.

62. Quest. *Why cannot our good workes be
righteousnes, or some part of righteousnes before
God?*

Ans. Because that righteousness which
must stand fast before the Iudgement of
God, must be in all points perfect and agreea-
ble to the law of God. Now our workes, euen
the best of them, are imperfect in this life, and
defiled with sinne.

63. Quest. *How is it that our good workes me-
rite nothing, seeing that God promiseth that hee
will giue a reward for them, both in this life, and
in the life to come?*

Ans. That reward is not giuen of merite,
but of grace.

OF THE SACRAMENTS.

64. Quest. But doth not this doctrine make men carelesse and prophane?

Ans. No: For neither can it be, but they, who are incorporated into Christ through faith, should bring forth the fruit of thankfulness.

OF THE SACRAMENTS

65. Quest. Seeing then that onely faith maketh vs partakers of Christ and his benefits whence doth it proceede?

Ans. From the holy Ghost, who kindleth it in our hearts by the preaching of the Gospell, and confirmeth it by the vse of the Sacraments.

66. Quest. What are the Sacraments?

Ans. They are sacred signes and seales set before our eyes, and ordeined of God for this cause, that hee may declare and seale by them the promise of his Gospell vnto vs, to wit, that he giueth freely remission of finnes, and life euermlasting not onely to all in generall, but to euery one in particular that beleeueth, for that onely sacrifice of Christ, which he accomplished vpon the crosse.

67. Quest. Doe not then both the word and Sacraments tend to that end, as to lead our faith

unto

OF THE SACRAMENTS.

unto the sacrifice of Christ finished on the crosse, as to the only ground of our salvation?

Ans. It is euen so. For the holy Ghost teacheth vs by the Gospell, and assureth vs by the Sacraments, that the saluation of all of vs standeth in the holy sacrifice of Christ offered for vs vpon the crosse.

68. Quest. How many Sacraments hath Christ ordained in the new Testament?

Ans. Two, Baptisme and the holy Supper.

OF BAPTISME.

69. Quest. How art thou admonished and assured in Baptisme, that thou art partaker of the only sacrifice of Christ?

Ans. Because CHRIST commanded the outward washing of water, adloyning this promise thereunto, that I am no lesse assuredly washed by his blood and spirit from the vncleannes of my soule, that is, from all my finnes, then I am washed outwardly with water, whereby all the filthines of the body yseth to be purged.

70. Quest. What is it to be washed with the blood and spirit of Christ?

Ans. It is to receiue of God forgiveness of sins freely for the blood of CHRIST, which
he

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he shed for vs in his sacrifice on the Crosse
And also to bee renewed by the holy Ghost
and through his sanctifying of vs, to become
members of CHRIST, that we may more and
more die to sinne, and liue holy and without
blame.

71. Quest. *Where doth Christ promise vs
that he will as certainly wash vs with his blood
and spirit, as we are washed with the water of Baptis-
tisme?*

Ans. In the institution of Baptisme : the
wordes whereof are these : *Goe and teach all
Nations, baptizing them in the Name of the Fa-
ther, the Sonne, and the holy Ghost, He that shall
beleue and be baptized, shall be saued : but he
that will not beleue, shall be damned.* This pro-
mise is repeated againe, whereas the Scrip-
ture calleth Baptisme the washing of the new
birth, and forgiuenesse of sinnes.

72. Quest. *Is then the outward Baptisme of
water the washing away of sinnes?*

Ans. It is not. For the blood of Christ
alone cleanseth from all sinne.

73. Quest. *Why then doth the holy Ghost
call Baptisme the washing of the new birth, and
forgiuenes of sinnes?*

OF BAPTISME.

Ans. God speaketh so not without great cause, to wit, not onely to teach vs that as the filth of our body is purged by water, so our sinnes are purged by the blood and Spirit of Christ: but much more to assure vs by this diuine token and pledge, that we are as verily washed from our sinnes with the inward washing, as we are washed by the outward and visibler water.

74. Quest. *Are infants to be baptized also?*

Ans. What else: For seeing they belong as well vnto the couenant & Church of God, as they who are of a full age; and seeing also vnto them is promised remission of sinnes by the blood of Christ, and the holy Ghost the worker of faith, as well as vnto thole of full growth: They are by Baptisme to be ingrafted into the Church of God, and to be discerned from the children of Infidels, in like sort as in the old Testament was done by circumcision, in place whereof Baptisme succeeded in the new Testament.

OF THE LORDS SUPPER.

75. Question.

How art thou in the Lords Supper admonished and warranted, that thou art partaker

OF THE LORDS SUPPER.

taker of that only sacrifice of Christ offered on the crosse, and of all his benefits?

Ans. Because Christ hath commanded me and all the faithfull, to eat of this bread broken, and to drinke of the cup distributed in remembrance of him, with this promise adioyned : First, that his body was as certainly broken & offered for me on the crosse, and his blood shed for me, as I behold with mine eyes the bread of the Lord broken vnto me, & the cup communicated to me: and further, that my soule is no lesse assuredly fed to euerlasting life with his body, which was crucified for vs, and his blood which was shed for vs : then I receiue and taste by the mouth of my body the bread and wine, the signes of the body and blood of our Lord, receiued at the hand of the Minister.

76. *Quest.* *What is it to eat the body of Christ crucified, and to drinke his blood that was shed?*

Ans. It is not onely to embrace by an assured confidence of minde, the whole passion and death of Christ, and thereby to obtaine forgiveness of sinnes, and euerlasting life, but also by the holy Ghost, who dwelleth both in Christ and vs, so more and more to be

OF THE LORDS SUPPER.

be vnited to his sacred body, that though he be in heauen, and we in earth, yet neuertheless we are flesh of his flesh, and bone of his bones ; and as all the members of the body are by one soule , so are wee also quickned and guided by one and the same spirit.

77. Quest. *Where hath Christ promised, that he will as certainly giue his body and blood so to be eaten and drunken, as they eat this bread broken, and drinke this cup ?*

Ans. In the institution of his Supper, the wordes whereof are these: Our Lord Iesus Christ in the night that he was betrayed, tooke bread: and when he had giuen thanks, he brake it, and said, Take, eat, this is my body which is broken for you: this doe you in remembrance of me. Likewise also he tooke the cup, when he had supped, and said, This cup is the new Testament in my blood: this doe as often as ye shall drinke it in remembrance of me. For as often as ye shall eat this bread, and drinke this cup, ye shew the Lords death till he come. This promise is repeated by Saint Paul when he saith: The cup of thanksgiving wherewith we giue thanks, is it not the communion of the blood of Christ? The bread which we breake, is it not the

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the communion of the body of Christ? For we that are many, are one bread, and one body, because we all are partakers of one bread.

78. Quest. Are then the bread and wine, made the very body and blood of Christ?

Ans. No verily. But as the water of Baptisme is not turned into the blood of Christ, but is onely a signe and pledge of those things that are sealed to vs in Baptisme: so neither is the bread of the Lords Supper the very body of Christ: Although according to the maner of Sacraments, and that forme of speaking of them which is vsuall vnto the holy Ghost, the bread is called the body of Christ.

79. Quest. Why then doth Christ call bread his body, and the cup his blood, or the new Testament in his blood: and Paul also calleth bread and wine, the communion of the body and blood of Christ?

Ans. Christ not without great consideration speaketh so: to wit, not onely for to teach vs, that as the bread and wine sustaine the life of the body, so also his crucified body and blood shed, are indeede the meats
and

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and drinke of the soule, whereby it is nourished to eternall life : but much more, that by this visible signe and pledge hee may assure vs, that we are as verily partakers of his body and blood, through the working of the holy Ghost, as wee doe receiue by the mouth of our body these holy signes in remembrance of him : and further also, that his suffering and obedience is so certainly ours, as though wee our selues had suffered punishment for our sinnes, and had satisfied God.

80. Quest. *What difference is there betwene the Supper of the Lord, and the popish Masse?*

Ans. The Supper of the Lord testifieth to vs, that we haue perfect forgiuenes of all our sins for that only sacrifice of CHRIST, which himselfe once fully wrought on the crosse: Then also that wee by the holy Ghost, are graffed into Christ, who nowe according to his humane nature is onely in heauen at the right hande of his Father, and there will be worshipped of vs. But in the Masse it is denied, that the quicke and the dead haue remission of sins for the only passiō of CHRIST, except also CHRIST be daily offered of them
by

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by their sacrifices. Further also it is taught that CHRIST is bodily vnder the forme of bread and wine, and therefore is to be worshipped in them. And so the very foundation of the Masse is nothing els then an vtter deniall of that onely sacrifice and passion of Christ Iesus, and an accursed idolatrie.

81. Quest. *Who are to come vnto the Table of the Lord?*

Ans. They only who are truely sorrowfull that they haue offended God by their finnes and yet trust that those finnes are pardoned them for CHRISTs sake: and what other infirmitie they haue, that those are couered by his passion and death, who also desire more and more to goe forward in faith and integrity of life. But hypocrites, and they who doe not truely repent, doe cate and drink damnation to themselves.

82. Quest. *Are they also to be admitted to the Supper, who in confession and life declare themselves to be infidels and vngodly?*

Ans. No. For by that meanes the couenant of God is profaned, and the wrath of God stirred vp against the whole assemblie. Wherefore the Church by the commandment

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ment of CHRIST and his Apostles, vsing the keyes of the kingdome of heauen, ought to driue them from this supper, till they shall repent and change their maners.

83. Quest. *What are the keyes of the kingdome of heauen?*

Ans. Preaching of the Gospel, and ecclesiasticall discipline: by which heauen is opened to the beleeuers: and is shut against the vnbeleeuers.

84. Quest. *How is the Kingdome of heauen opened & shut by the preaching of the Gospell?*

Ans. When by the commandement of CHRIST it is publickly declared to all and euery one of the faithfull, that all their finnes are pardoned them of God, for the merite of CHRIST, so often as they embrace by a liuely faith the promise of the Gospell: but contrarily is denounced to all infidels and hypocrites, that so long the wrath of God and euerlasting damnation doth lie on them, as they persist in their wickednes: according to which testimonie of the Gospell, God will iudge them as well in this life, as in the life to come.

85. Quest. *How is the kingdome of heauen opened*

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ned,

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ned and shut by Ecclesiasticall discipline?

Ans. When according to the commandment of CHRIST, they who in name are Christians, but in their doctrine & life, shew themselves aliants from Christ, after they hauing bene sometime admonished, will not depart from their errors or wickednesse, are made knowen vnto the Church, or to them that are appointed for that matter and purpose, of the Church: and if neither then they obey their admonition, are of the same men by interdiction from the Sacramentes shut out from the Congregation of the Church, and by GOD himselfe, out of the Kingdome of heauen: And againe if they professe and indeed declare amendement of life, are receiued as members of Christ in his Church.

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86. Question.

W*Hen as we are deliuered from all our sins and miseries, without any merit of ours, by the mercy of GOD only for Christs sake: for what cause are we to doe good works?*

Answer.

Ans. Because after that Christ hath redeemed

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vs with his blood, hee renueth vs also by his Spirite to the image of himselfe, that wee receiuing so great benefites, shoulde shewe our selues all our lifetime thankfull to God, and honour him. Secondly, that euery one of vs may be assured of his faith, by his fruit. And lastly, that by our honest and good conuersation, wee may winne others vnto CHRIST.

87. Quest. *Cannot they then be saued which be vnthankfull, and remaine still carelesly in their sinnes, and are not conuerted from their wickednes vnto God?*

Ans. By no meanes. For, as the Scripture beareth witnes, neither vnchast persons, nor Idolaters, nor adulterers, nor theeuers, nor couetous men, nor drunkards, nor slanderers, nor robbers, shall enter into the Kingdome of God.

88. Quest. *Of what parts consisteth the conuersion of men vnto God.*

Ans. It consisteth of the mortifying of the olde man; and the quickning of the newe man.

89. Quest. *What is the mortifying of the old man?*

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Ans. To be truely and hartely sory, that thou hast offended God by thy sins, & daily more and more to hate and eschew them.

90. Quest. *What is the quickning of the new man?*

Ans. True ioy in God through CHRIST, and an earnest and readie desire to order thy life according to Gods will, and to doe all good workes.

91. Quest. *What are good workes?*

Ans. Those only which are done by a true faith, according to Gods law, and are referred only to his glory: and not those which are imagined by vs, as seeming to vs to be right and good, or which are deliuered and commanded by men.

92. Quest. *Which is the law of God.*

Ans. God spake all these words.

1. *I am the Lord thy God who hath brought thee out of the land of Ægypt, out of the house of bondage, Thou shalt haue none other Gods in my sight,*

2. *Thou shalt make to thee no grauen Image, nor the liknes of any thing that is in heauen aboue, nor in the earth beneath, nor in the water under the earth. Thou shalt not bow down to them, nor wor*

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worship them: for I the Lord your God, am a ie-
lous God, and visit the sinnes of the fathers vpon
the children vnto the third and fourth genera-
tion of them that hate me, and shew mercie vnto
thousandes of them that loue me, and keepe my
commandements.

3. Thou shalt not take the name of the Lord
thy God in vaine: for the Lord will not holde
him guiltles that taketh his name in vaine.

4. Remember thou keepe holy the Sabbath
day, six dayes shalt thou labour and doe all that
thou hes to doe, but the seauenth day is the Sab-
both of the Lord thy God. In it thou shalt doe no
maner of workes, thou & thy son, and thy daugh-
ter, thy manservant & thy maidservant, thy cat-
tell, and the stranger that is within thy gate. For
in six dayes the Lord made heauen and earth, the
sea and all that in them is, and rested the seuinth
day wherefore the Lord blessed the seuinth day
and hallowed it.

5. Honour thy Father and thy Mother, that
thy dayes may bee long in the lande, which the
Lord thy God giueth thee.

6. Thou shalt doe no murther.

7. Thou shalt not commit adulterie:

8. Thou shalt not steale.

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9. *Thou shalt not beare false witnes against thy neighbour.*

10. *Thou shalt not couet thy neighbours house, nor his wife, nor his seruant, nor his maid, nor his ox, nor his asse, nor any thing that is his.*

93. *Quest. How are the commandements di-
uided?*

Ans. Into two tables, whereof the former deliuereth in foure commandements, how wee ought to behaue our selues towardes God: The latter deliuereth in six commandements, what dueties wee owe vnto our neighbour.

94. *Quest. What doth God require in the first commandement.*

Ans. That, as dearelie as I tender the saluation of my owne soule, so earnestly should I shunne and flie all Idolatrie, forcerie, enchantements, superstition, praying to saints, or anie other creatours; and should rightlie acknowledge the only and true God, trust in him alone, submit and subiect my selfe vnto him with all humilitie and patience, looke for all good things from him alone: lastly with the entire affection of my heart loue,
reue-

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reuerence, and worship him: so that I am readie to renounce and forsake all creatures, rather then to commit the least thing that may be against his will.

95. Quest. *What is Idolatrie,*

Ans. It is, in place of that one God, or besides that one and true God, who hath manifested himselfe in his word, to make or imagine, and account any other thing, wherein thou reposest thy hope and confidence.

96. Quest. *What doeth the second commandement require?*

Ans. That we should not expresse or represent God by any image, or shape and figure, or worship him any otherwise then he hath commanded in his word himselfe to be worshipped.

97. Quest. *May there then at all any images or resemblances of things be made?*

Ans. God neither ought nor can be represented by any meanes: and for the creatures, although it be lawful to expresse them, yet God forbiddeth notwithstanding their images to be made or had, as thereby to worship or honour either them or God by them.

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98. *Quest. But may not images be tolerated in Churches, which may serue for bookes vnto the common people?*

Ans. No: for it is not seemely that wee should be wiser then God, who will haue his Church to be taught with the liuelie preaching of his word, and not with dumbe images.

99. *Quest. What doth God decree in the third commandement?*

Ans. That not onely by cursing or fore-swearing, but also by rash swearing we should not vse his name despitefullie, or vnreuerently: neither should by silence or conniuece be partakers of these horrible sinnes in others. But that we vse the sacred and holy name of God euer with great deuotion & reuerence, that he may be worshipped and honoured by vs with a true and stedfast confession, and invocation of his name, and lastly in all our words and actions whatsoeuer.

100. *Quest. Is it then so grieuous a sinne by swearing or banning to take the name of God in vaine, as that God is also angrie with them, who, as much as in them lieth, doe not forbid or hinder it.*

Surely

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Ans. Surely most grieuous. For neither is there any sinne greater or more offending God, then the despiting of his sacred name. Wherefore also he would haue this sinne to be punished with death.

101 *Quest.* May a man sweare also religiouslie and lawfullie by the name of God?

Ans. He may: when as either the Magistrate exacteth it, or otherwise necessitie requireth by this meanes the faith and truth of any man or thing to be ratified and established, whereby both the glorie of God may be aduanced, and the safetie of others procured. For this kinde of swearing is ordained by Gods word, and therefore was well vsed of the Fathers both in the olde and new Testament.

102 *Quest.* Is it lawfull to sweare by Saints or other creatures?

Ans. No: for a lawfull oath is an inuocation of God, whereby we desire, that he, as the onely searcher of hearts, beare witnes vnto the trueth, and punish the swearer, if he wittingly sweare falslie: but this honour agreeth to no creature.

103. *Quest.* What doeth God command

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in the fourth command.

Ans. First, that the ministry of the Gospel, and the schooles of learning should be maintained: and that I especiallie on the Sabbath frequent studiouse divine assemblies, heare the word of God diligentlie, vse the Sacramentes, ioyne my prayers with the common prayers of the assemblie; and bestow some thing according to my abilitie, on the poore. And further, that all my lifetime I be free from misdeedes and euill actions, yeelding vnto the Lord, that he may by his holy spirit worke in me his worke & so I may beginne in this life that euerlasting Sabbath.

103. *Quest. What doth God enioyne vs in the fift commandement?*

Ans. That wee yeelde due honour, loue and faithfulnessse to our Parentes, & so to all, who beare rule over vs, and submit our selues with such obedience, as is meete, to their faithfull commandements and chastisements, And further also, that by our patience we beare and suffer their vices and maners, euer thinking with our selues that God will gouerne and guide vs by their hand.

105. *Quest. What doeth God exact, in the*
sixt

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sixt commandement?

Ans. That neither in thought, nor in gesture, much lesse indeede, I reproach, or hate, or harne, or kill my neighbour, either by my selfe, or by another: but cast away all desire of reuenge. Furthermore, that I hurte not my selfe, or cast my selfe wittinglie into any danger. Wherefore also, that murthers might not be committed, he hath armed the Magistrate with the sworde.

106. Quest. But this commandement seemeth to forbid murther onely?

Ans. But in forbidding murther, God doeth further teach that hee hateth the roote and cause of murther, to witte, anger, envie, hatred, and desire of reuenge, and doeth account them all for murther.

107. Quest. It is enough then, that wee kill no man in such sorte as hath bene said?

Ans. It is not enough: For when God cōdemneth anger, enuy, hatred, he requireth that we loue our neighbour as our selues, and that we vse humanitie lenitie; courtesie, patience, and mercie towards him,
and

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and turne away from him, as much as we may what soeuer may be hurtfull vnto him, In a word, that we be so affected in minde, as that wee sticke not to doe good also vnto our enemies.

108. *Quest. What is the meaning of the seventh commandement.*

Ans. That God hath in execration, all turpitude and filthinesse: and therefore wee also must vtterly hate and detest it, and contrariwise liue temperately, modestly, and chastlie, whether wee liue in holy wedlocke, or in single life.

109. *Quest. Forbiddeth God nothing else in this commandement, but adulterie, and such kindes of uncleannes?*

Ans. Seeing both our body and soule are the temples of the holy ghost, God will haue vs to possesse both in puritie and holines. And therefore deedes, gestures, wordes, thoughts, filthie lusts, and whatsoeuer enticeth a man vnto these, all that he wholly forbiddeth,

110. *Quest. What doth God forbid in the eight commandement?*

Ans. Not onely those thiftes, and robbereis

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beries which the magistrate punisheth : but by the name of theft , hee comprehendeth whatsoeuer euill craftes, fetches and devises, whereby we seeke other mens goods, and endeuore by force or with some shew of right, to conuoy them ouer vnto our selues : of which sort are false wegths , false elnes, vneauen measures , deceitfull marchandise, counterfeit coine, vsurie or any other way or meanes of furthering our estate, which God hath forbidden . To these we may adde all couetousnesse, and the manifold wast and abusing of Gods giftes.

111. Quest. *What are those things which God here commandeth?*

Ans, That to my power I helpe and further the commodities , and profite of my neighbour : and that I so deale with him , as I would desire to be dealt with my selfe: and that I doe my owne worke painfully & faithfully, that I may cleirly helpe others also who are distressed with any neede or calamitie.

112. Quest. *What doth the nynt commandement exact.*

Ans, That I beare no false witness against any man, neither falsifie any mans wordes,
neither

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neither backbite or reproach anie man, nor condemne any man rashly or vnheard: but auoide and shunne with all carefulnesse all kinde of lies, and deceipt, as the proper workes of the diuell: except I minde to stirre vp against me the most grieuous wraith of God. And that in iudgements and other affaires I follow the trueth, and frelie and coustantlie professe the matter as it in deede is: And moreouer defend and increase as much as in me lieth the good name and estimation of others.

113. *Quest. What doeth the tenth commandement forbid.*

Ans. That our hearts be not at any time moued by the least desire or cogitation against any commandement of God, but that continuallie and from our heart we detest all sinne, and contrarilie, delight in all righteousness.

114. *Quest. But can they, who are converted unto God, perfectly obserue and keepe these commandementes?*

Ans. No: But euen the holiest men as long as they liue haue onely small beginnings of this obedience: yet so, that they
begin

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beginne with an earnest and vnfaigned desire and endeuore to liue not according to some onelie, but according to all the commandments of God:

115. Quest. *Why will God then haue his law to be so exactlie and seuerelie preached, seeing there is no man in this life, who is able to keepe it.*

Ans. First, that all our life time we more and more acknowledge the great pronnes of our nature to sinne, and so much the more greedelie desire remission of sinnes and righteousness in Christ: Secondlie, that we be doing of this alwaies: and alwayes thinking of that, and implore and craue of the Father the grace of his holie spirit, whereby we may dayly more and more be renued to the image and liknesse of God, vntill at length after we are depaorted out of this life, we may ioyfullie attaine vnto that perfection which is proposed vnto vs.

OF PRAYER.

116. Quest. *Wherefore is prayer necessarie for Christians?*

Because

OF PRAYER.

Ans. Because it is the cheif pairt of that thankfulnes which God requireth of vs. And also because God giueth them only his grace and holy spirit, who with vnfained gronings beg them continually of him, and yeild him thanks for them.

117, Quest. *VVhat is required vnto that prayer, which shall please God, and be hard of him.*

Ans. That we aske of the only true God, who hath manifested him selfe in his word, all things which he hath commanded to be asked of him with a true affection and desire of our heart, and through an inward feeling of our neid and miserie cast our selues, down prostrate in the presence of his diuine maiestie: and build our selues on this sure foundation, that we thogh vnworthy, yet for Christs sake, are certainly heard of God, euen as he hath promised vs in his word.

118. Quest. *VVhat are these things, which he commandeth vs to aske of him.*

Ans. All things necessarie both for soule and body, which our Lord Iesus Christ hath comprised in that prayer, which him selfe hath taught vs.

VVh

OF PRAYER.

119. *Quest. What prayer is that.*

OVR father which art in heauen, hallowed be thy name; thy kingdome come: thy will be done in earth: as it is in heauen. Giue vs this day our dayly bread: And forgiue vs our trespasses, as we forgiue them, that trespass against vs: And lead vs not into temptation: but deliuer vs from euill: for thine is the kingdome, the power, and the glorie for euer, and euer. AMEN.

120. *Quest. Why doeth Christ teach us to call God our Father.*

Ans. That presently in the very entrance and beginning of the prayer, he might stirre vp in vs such a reuerence and confidence in God as is meete for the sonnes of God, which must be the ground and foundation of our praier: to wit, that God through CHRIST is made our father, and will much lesse denie vnto vs those things which wee aske of him with a true faith, then our earthly Parents denie vnto vs earthly things.

121. *Quest. Why is that added, which art in heauen.*

Ans. That we conceiue not basely or terrenely of Gods heavenly maiesty: And

D

also

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also that we looke for and expect from his omnipotencie, whatsoeuer things are necessary for our soule and body.

122. Quest. *What is the first petition?*

Ans. *Hallowed be thy name*: that is, grant vs first to know thee aright, and to worship, praise, and magnifie thy almightinesse, goodness, iustice, mercie, and trueth, shyning in all thy workes. And further also to direct our whole life, thoughts, wordes and workes to this ende, that thy moste holy name bee not reproached for vs, but rather be renowned with honour and praises.

123. Quest. *What is the second petition?*

Ans. *Let thy kingdome come*. that is, rule vs so by thy worde and spirit, that we may humble and submit our selues more and more vnto thee: preferue and increase thy Church, destroy the works of the deuill, and all power that lifteth vp it selfe against thy Maiestie: make all those counsels frustrate and void which are taken against thy worde, vntill at length thou raigne fully and perfectly, when thou shalt be all in all.

124 Quest. *What is the third petition?*

Ans. *Thy wil be done in earth, as it is in heaven,*
that

OF PRATER.

that is, graunt that we & all men renouncing
& forsaking our owne will, may readily and
without any grudging obey thy will, which
is only holy: & that so euery man of vs may
faithfully and cheerefullie performe, that
duety and charge which thou hast commit-
ted vnto vs, euen as the blessed angels doe in
heauen.

125. Quest. *What is the fourth petition?*

Ans. *Giue vs this day our dayly bread:* that
is, giue vnto vs all things which are needfull
for this life, that by them we may acknow-
ledge and confesse thee to be the onely foun-
taine, from whence all good things flow,
and all our care and industrie, and euen thine
owne giftes to be vnfortunate and noisome
vnto vs except thou blisse them. Wherefore,
grant that turning our trust away from all
creatures, wee place and repose it in thee
alone.

126. Quest. *What is the fift petition?*

Ans. *Forgiue vs our trespasses as wee forgiue
them that trespass against vs:* that is, Euen
for the blood of Christ, doe not impute vnto
vs most miserable and wretched sinners, all
our offences, neither that corruption, which

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still cleaueth vnto vs : euen as we also feele this testimonie of thy grace in our hearts, that wee stedfastlie purpose vnfainedly from our heart to pardon and forgiue allthose, who haue offended vs.

127. *Quest. What is the sixt petition?*

Ans. Leade vs not into tentation, but deliuer vs from euill : that is, because wee our selues are so feeble and weake by nature , that we cannot stand so much as one moment or instant, and our most deadly enemies, Satan, the world, and our owne flesh, doe instantly oppugne and assault vs: vphold thou vs, and establish and strengthen vs by the might of thy Spirit, that we may not in this spirituall combate yeelde as vanquished, but may so long stoutly withstand them, vntill at length we get the full and perfect victorie,

128. *Quest. How concludest thou this Prayer?*

Ans. For thine is the Kingdome, the power and the glory, for euer : that is, we aske and craue all these things of thee, because, seeing both thou art our King, and art almightie, thou art both willing and able to giue them all vnto vs. And these things we therefore aske, that out of them, not to vs, but vnto thy

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thy holy Name, all glory may redound.

129. Quest. *What meaneth this particle Amen?*

Ans. That the thing is sure and out of doubt. For my prayer is much more certainly heard of God, then I feele in mine heart that I vnfainedly desire the same.

FINIS.







